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Introduction to the Journal of Man.

As the JOURNAL OF MAN is designed to occupy the highest realm of knowledge attainable by man, it cannot be a magazine for the millions who have no aspiration toward such knowledge. Its pages will not be devoted to the elementary lessons that such persons need to attract them to the science of the soul and the brain, and the philosophy of reform. They must be given to the illustration of science that is essentially new which would be instructive to those who already have some elementary knowledge of the subject. That knowledge which readers of the Journal will be presumed to have is briefly presented in the following sketch of

THE SCIENCE OF ANTHROPOLOGY.

1. The brain is the seat of conscious life, the organs of all the powers of the soul, the controlling organ of the body in all its functions, and is therefore a psycho-physiological apparatus, psychic in relation to the soul, physiological in relation to the body.

2. The anatomy of the brain, which is wonderfully complex, was first rationally explored and understood by Dr. Gall, the greatest philosopher of the eighteenth century. The first and only successful investigation of its psychic functions was also made by him, and his doctrines were for many years admired by the ablest scientists of Europe, but after his death fell into unmerited neglect, for three sufficient reasons: First, his method of investigation by studying comparative development was entirely neglected. Phrenology decayed when the fountain of the science was thus closed, as geology would have declined under similar treatment. But no student of comparative development has ever repudiated the discoveries of Gall. It was unfortunate that Gall and Spurzheim did not give lessons in craniology. Secondly, the intense materialism of the scientific class has made them profoundly averse to all investigation of a psychic nature and to all profound philosophy. Thirdly, the inaccuracies of Gall's incomplete discoveries, especially in reference to the cerebellum, furnished some valid objections to his opponents, who paid no attention to his evidences, but condemned without investigation.

3. The cranial investigations of Dr. Buchanan, from 1835 to 1841, confirmed nearly all the discoveries of Gall, and corrected their inaccuracies as to anatomical location and psychic definition. He also discovered the locations of the external senses, and found the science thus corrected entirely reliable in the study of character. In these results he had the substantial concurrence of Dr. W. Byrd Powell, a gentleman of brilliant talents, the only efficient American cultivator of the science.

4. In 1841, Dr. Buchanan (having previously discovered the organ of sensibility) investigated the phenomena of sensitive constitutions, and found that they were easily affected by contact with any substance, and especially by contact with the human hand, so that the organic action of the brain was modified by the nervaure from the fingers, and every convulsion could be made to manifest its functions, whether psychic or physiological, and whether intellectual, emotional, volitional, or passionate, so as to make the subject of experiment amiable, irritable, intellectual, stupid, drowsy, hungry, restless, entranced, timid, courageous, sensitive, hardy, morbid, insane, idiotic, or whatever might be elicited from any region of the brain, and also to control the physiological functions, modifying the strength, sensibility, temperature, circulation, and pulse.

5. These experiments have been continually repeated from 1841 to 1887, and have commanded unanimous assent to their truth from many committees of investigation, and have, during sixteen years, been regularly presented and accepted in medical colleges; hence it is not improper to treat this demonstrated science of the brain as an established science, since the establishment of science depends not upon the opinions of the ignorant, but upon the unanimous assent of its investigators or students.

6. As the brain contains all the elements of humanity, their revelation constitutes a complete ANTHROPOLOGY, the first that has ever been presented, and this science necessarily has its physiological, psychic or social, and supernal or spiritual departments. In its physiological department it constitutes a vast addition to the medical sciences, and essentially changes all the philosophy of medical science, while it initiates many fundamental changes in practice, which have been adopted by Dr. Buchanan's pupils. Hence it deserves the profound attention of all medical schools.

7. In its psychic or social relations, anthropology enables us to form correct estimates from development of all vertebrate animals, of persons and of nations, showing their merits and deficiencies, and consequently the EDUCATION or legislation that is needed. By showing the laws of correlation between persons, it establishes the scientific principles of SOCIAL SCIENCE, and the possibilities of human society. By explaining all the elements of character and their operation, it establishes the true MORAL PHILOSOPHY. By giving the laws of development it formulates the true EDUCATION, and by giving the laws of expression it establishes the science of ORATORY and the PHILOSOPHY OF ART, making a more complete and scientific expression of what was empirically observed by Delsarte with remarkable success.

8. In its spiritual department, anthropology shows the relation of human life to the divine, of terrestrial to supernal existence, and the laws of their intercourse; hence establishing scientific religion and destroying superstition. It gives the scientific principles of animal magnetism, spiritualism, trance, dreaming, insanity, and all extraordinary conditions of human nature.

9. In the department of SARCOGONOMY, anthropology fully explains the trine constitution of man, the relations of soul, brain, and body, thus modifying medical and psychic philosophy, and establishing a new system of external therapeutics for electric and nervaure practice, which have been heretofore superficially empirical. It

also gives us new views of animal development, and an entirely new conception of statuesque conformation and expression.

10. The magnitude and complexity of the new science thus introduced give an air of romance and incredibility to the whole subject, for *nothing so comprehensive has ever before been scientifically attempted*, and its magnitude is repulsive to conservative minds, to those who tolerate only slow advances; but the marvellous character of anthropology has not prevented its acceptance by all before whom it has been distinctly and fully presented, for the singular ease and facility of the demonstration is almost as marvellous as the all-embracing character of the science, and the revolutionary effects of its adoption upon every sphere of human life. This marvellous character is most extraordinary in its department of PSYCHOMETRY, which teaches the existence of divine elements in man, powers which may be developed in millions, by means of which mankind may hold the key to all knowledge, to the knowledge of the individual characters of persons in any locality or any age, of the history of nations and the geological history of the globe, the characters of all animals, the properties of all substances, the nature of all diseases and mental conditions, the mysteries of physiology, the hidden truths of astronomy, and the hidden truths of the spirit world. Marvellous as it is, psychometry is one of the most demonstrable of sciences, and the evidence of its truth is fully presented in the "Manual of Psychometry," while the statement and illustration of the doctrines of anthropology were presented in the "System of Anthropology," published in 1854, and will be again presented in the forthcoming work, "Cerebral Psychology," which will show how the doctrines of anthropology are corroborated by the labors of a score of the most eminent physiologists and vivisection anatomists of the present time.

If but one tenth part of the foregoing cautious and exact statements were true in reference to anthropology, its claims upon the attention of all clear, honest thinkers, and all philanthropists, would be stronger than those of any doctrine, science, or philanthropy now under investigation; and as those claims are well-endorsed and have ever challenged investigation, their consideration is an imperative duty for all who recognize moral and religious responsibility, and do not confess themselves helplessly enthralled by habit and prejudice. Collegiate faculties may do themselves honor by following the example of the Indiana State University in investigating and honoring this science before the public, and thoughtful scholars may do themselves honor by following the examples of Denton, Pierpont, Caldwell, Gatchell, Forry, and Robert Dale Owen.

The discoverer has ever been ready to co-operate with honorable inquirers, and has satisfied all who have met him as seekers of truth; a fact which justifies the tone of confidence with which he speaks. The only serious obstacles he has ever encountered have been the mental inertia which shuns investigation, the cunning cowardice which avoids new and not yet popular truths, and the moral torpor which is indifferent to the claims of truth and duty when not enforced by public opinion. When standing at the head of the leading medical college of Cincinnati, he taught, demonstrated, and proclaimed, during ten years, with collegiate sanction, for the medical profession, the doctrines which he now brings before the American people by scientific volumes (the "Manual of Psychometry," "Therapeutic Sarcogonomy," and the "New Education"), and by the JOURNAL OF MAN, which, being devoted chiefly to the introduction of anthropology as the most effective form of philanthropy, may justly claim the active co-operation of the wise and good in promoting its circulation as the herald of the grandest reforms that have ever been proposed in the name and by the authority of positive science.

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BUCHANAN'S JOURNAL OF MAN.

VOL. II.

FEBRUARY, 1888.

No. I.

Human Immortality.

THE GRANDEST TRUTH OF SCIENCE AND PHILOSOPHY INVOLVED IN
CLOUDS AND DARKNESS BY VOLUNTARY NEGLECT.

To the enlightened and fearless lovers of truth who keep up with the progress of knowledge, the question of human immortality is no more a debatable question to-day, than the rotundity of the earth, or the heliocentric theory of the solar system. It is not to be denied that there are some agnostics, enlightened on other subjects, who are still in doubt on this ; but it is only because they have neglected to investigate the subject, and know very little about it, or they take so pessimistic and suspicious a view of human nature as to refuse to accept human testimony on this subject, according to the rules of common sense that guide in historical, legal and scientific investigations generally. A notion has been adopted by many that the scientific must not draw conclusions from evidence like a court of justice, or like an investigating historian, but must deny everything marvellous, and demand the evidence of *their own senses*. Such a principle as this would make one an ignoramus, concerning nine-tenths of the knowledge on which intelligent men act.

Human immortality is demonstrated by the facts of psychometry, by the ability of millions of psychometers (for the psychometric faculty exists in many millions) who are able to describe any individual of present or past ages, and portray his life career, including post-mortem as well as ante-mortem life. If what they tell of the life on earth is known to be correct, it would be unreasonable to doubt that portion of the statement which refers to the life out of the body, which is continued to the present time, and which is as reasonable and probable as any portion of the preceding life on earth, and is further verified by embracing interesting information and valuable philosophy. These things have not only been extensively demonstrated, but are fully recorded in the *MANUAL OF PSYCHOMETRY*.

Every shadow of doubt is dispelled when the spirit thus described not only gives us messages as an intelligent being through the perceptions of the psychometer, who recognizes his thoughts, but speaks to us with independent intelligence by writing at our request upon a pair of closed slates held in our own hands, or laid on a table before us. Messages written on slates in this manner are now so common wherever that form of mediumship exists, and are so satisfactory by their language, and sometimes by their identity of handwriting with that

of the deceased, that skepticism has no longer any excuse, and that individual who ventures to write on the question of immortality, pro or con, without reference to these decisive facts, which have settled the question forever, makes a very remarkable display of wilful agnosticism and stubborn prejudice, equal to anything recorded in the history of science.

Yet it cannot be denied that the majority of the educated classes and leaders of public opinion are to-day in this irrational position, due to the fact that the world has never had a rational system of education, capable of teaching men how to pursue and attain the truth.

The present status of the pulpit on this subject has been illustrated by the letters of clergymen called forth by the *Boston Herald*. They are not like the scientific agnostics called out by the *Christian Register*, whose views were rhythmically presented in our last June number, for they express, of course, decided faith in human immortality; but the majority find nothing decisive or satisfactory except the New Testament record. Such an answer justifies the skepticism of the scientists, for if there be no other decisive evidence than scriptural history, the doctrine of immortality must perish, in the minds of scientists, when it has no positive demonstration to-day, for then its support is crumbled, so far as skeptical scientists are concerned, and the clergy, who thus reject the solid basis of science, and substitute the basis of tradition and faith, may justly be called unfaithful to the great foundation of religion. The future life is a demonstrable scientific truth, and like astronomy or ancient history, does not depend on any Biblical evidence, for its scientific evidence is far stronger.

There is no evidence that the canonical books of the New Testament were in existence earlier than the year 170, or perhaps 180. Neither manuscript, record nor monument has been found that could prove their existence at any earlier period, and their first existence was in the Greek language. Such a fact as this reduces these canonical books from a historical to a traditional character. I do not say that it destroys their credibility, for I have other reasons to believe in the *substantial* correctness of the Biblical records generally, but I do say that records which first came into recognized existence, so nearly two hundred years after the events which they record, cannot be considered historical documents of any great authenticity. Such evidence crumbles into dust when approached by modern skepticism; and enlightened clergymen should be aware that if religion and immortality have no more solid foundation than this, they must gradually fade away, under modern criticism, which is intensely skeptical, like the Greek mythology. And it is for this very reason, this resting exclusively on an *unsound foundation*, that religious faith is beginning to die in the very heart of the church, and the Christianity of the church is beginning in many instances to assume the pale countenance of mere secular moralism, not regarding it as of any importance whether the scriptural record has any more historical accuracy than an allegory or a poem, while a deeper understanding of philosophy would show that religious history is not a fiction.

Religion and immortality belong to the eternal laws of nature, and

depend on no traditions or history. The church and the college have been alike agnostic, in closing their eyes to the Divine Wisdom which a true philosophy reveals, and hence both are groping in the dark. The great scientists only hope when they might know, and Divines hang their faith on the broken links of ancient tradition, ignoring the testimony of a million living witnesses to cling to a tradition that *there were witnesses* a little less than two thousand years ago. Is the uncertain story of what ancient witnesses may have said, worth more than the testimony of a million living men and women of all classes, fortified by the expert testimony of scores of biologists, philosophers, and scientists, who are skilled in critical investigation, and who have communed with the departed as familiar friends. Not all the world's religions combined have one-tenth of the solid evidence which the higher world itself has given, since men have opened their eyes and ears to commune with the departed.

Agnosticism, in perhaps the majority of physical scientists, is dogmatic and stubborn. In Darwin it was modest and honest. He was an agnostic because he entirely neglected to look at the only class of facts that could settle the question. He knew nothing of the new Anthropology, and nothing of spiritual science. In one of his letters he refers to the questions of a Deity and a future life, in a very interesting manner, in explanation of his uncertainty. I regret that the JOURNAL has not room for this quotation. It would seem a pity that he knew so little of the evidences of a future life, for when his daughter Annie died, he wrote, "we have lost the joy of the household and the solace of our old age. She must have known how we loved her. *Oh that she could now know* how deeply, how tenderly we do still and shall ever love her dear joyous face. Blessings on her." But why bless her if she was not in existence?

The twenty-three learned gentlemen (22 Divines) interrogated by the *Herald*, repeat very well the common arguments, for the probability of a future life, but make them all subordinate to Biblical testimony, as a few quotations will show. The best presentation of the subject is by those who do not ignore the spiritual facts, and who speak from the standpoint of Theosophy.

Rev. Joseph Cook once got hold of spiritual facts. He witnessed and certified to spiritual slate-writing, but he had not the courage to stand by the truth involved, after his orthodox brethren raised a loud clamor against his manly action. This spirit of investigation enables him to write a good response. He says :

"Organic instincts are not created to be mocked. Nature makes no half hinges. 'There is,' as Herbert Spencer says, 'no vice in the constitution of things.' But the deepest organic instincts of conscience have, in all nations and ages predicted rewards and punishments after death. Shakespeare recognizes the fact that conscience makes cowards of us all by the thought of somewhat after death. This prophetic instinct in conscience is not the result of education, but of the original structure of human nature. It must be that it points to reality, unless conscience itself is an organized lie. There is no example in nature of an organic instinct without its correlate. Wherever we find a fin, we find water to match it; an eye, light to

match it; an ear, sound to match it; a migrating instinct, a climate to match it. And so, from the existence of ineradicable, constitutional, irreversible instincts in normal human nature leading us to anticipate rewards and punishments beyond the veil, we infer scientifically that death does not end all, for we cannot be rewarded and punished where we do not personally exist.

"The human physical organism must be woven by some power not in matter. Modern physiology now asserts this in the name of the most advanced biological science. Life, in the physical frame, is supposed to be an immaterial weaving principle, a growth force, existing previously to the tissues it arranges. Organism implies an organizing force existing outside of it and before it, and in entire independence of it. Reasons that cannot here be stated justify us in identifying this force with the soul. It exists before the web it weaves, and so it may exist after that web is torn up, and outside of it and independent of it. Organism does not begin all, but is itself begun, and therefore the dissolution of the organism cannot be proved to end all. The weaver that exists before the web he produces may exist after that web is destroyed, and, if God so will, may weave another organism, a spiritual body, adapted to the wants of a better state of existence.

"The resurrection of Christ, as De Wette, the great German rationalist himself admitted, can no more be brought into doubt by honest, historic evidence than can the assassination of Cæsar. The character of Christ forbids his possible classification with men. The external and the internal evidences of Christianity prove the divine authority of our Lord. His divine authority proves the doctrines he taught."

The Rev. Julian K. Smyth (Swedenborgian) says :

"Faith in the soul's immortality cannot be made dependent upon merely sensuous evidence. And when, as has so often been done, we appeal to science, as to some authorized judge, we are carrying the problem where it does not belong; trying to bring the soul within focal distance of lenses which were never fashioned to discern it; and clamoring for a kind of evidence which, in the very nature of the case, is an impossibility, or, if possible, would be fatal to our hopes. For evidently, if science could discern and handle spirit, she would not thereby prove the soul's immortality, but, quite the contrary, that what we have called 'spirit' is, after all, only a refined form of matter which must prove perishable in the end."

Rev. Brooke Herford advances the same idea :

"A while ago, many imagined that science was going to supply the exact truth in moral and religious things as in material things. But they find it cannot. It can tell us about substances and forces, though even before it has got half way through these, it is among things which elude its grasp, and are as impalpable as soul or God. But when we go to science to ask about right and kindness and love and reverence, it is absolutely powerless. It cannot deny that these *are*, but simply can tell us nothing about them. In the whole interpretation of this higher life, science cannot help us, and admits that it cannot. And so we are thrown back with a new interest upon the developments of that side of our being, upon the great masters of spiritual life, and, most of all, on Christ."

This is an assumption that all science is physical, and that there is *no psychic science*, the very ground occupied by gross materialists, and from this false assumption, they infer that knowledge of the future life must come from revelation. Such assertions show the vast *hiatus* in modern philosophy, and the urgent need of the Anthropology which shows the constitution of man and the moral universe.

Mr. Smyth then refers to the evidences of design in nature, to the resurrection of the moth from the chrysalis, and of spring from winter, to the universal belief in future life, and our intense longings for it, to the supernatural planes of thought and affection in man, which require a higher world for their full development, and continues :

“Many of his experiences, also, are of a distinctly spiritual character. There are moments in the life of every noble man when he needs the presence of God. And he feels it by the flowing in of holy influences which bring a peace that passeth all understanding. When a man puts away some evil as sin, when he denies himself for the sake of another, there comes to him a sense of peace and interior blessedness which the world cannot give, and which is a testimony that he enjoys communion with God, which is life eternal.

“From time to time in the world’s history, there have been well authenticated cases of intromission into the spiritual world. Our common faith is based on a revelation which contains many such instances. Both the Old and the New Testaments frequently reveal to us the existence of spirits and angels. Those who are convinced of the truthfulness of the teachings made known through Swedenborg regard his experiences as not less wonderful and in accordance with the divine purpose, than those granted to John the revelator, Paul and others.

“But the supreme fact of all is the resurrection of the Saviour of mankind. The risen Christ is the fact on which the church is built. Without it there could have been no church. It is the truth which, more than any other, the apostles and early followers boldly preached, and which no form of persecution could crush.”

Rev. A. J. Patterson (Universalist) who sympathizes with spiritual science, gives some of the best arguments advanced :

“The essential life of man inheres in his mental and spiritual, and not in his material, organism. The child grows because he lives; he does not live because he grows. My body is not *me*, it is *mine*. We recognize this central truth, even in the common language of life. I say my hand, my head, my body. No single member of my body is *me* nor are all the members combined. They are all *mine*. Then who am I, who own, use and control these physical members, through which I communicate with the material world? I am a living, thinking, loving and aspiring soul. I shall lay aside this material garment by and by. But the change will not necessarily involve death, any more than I necessarily die when I lay aside my garments for my nightly repose. All the life that the body has to-day it derives from the soul. It lives and moves, urged on by the invisible life. If the soul is capable of animating the body and giving it life, it may live independent of the body. If the soul is capable of weaving for itself this visible garment, it may weave another garment when it lays this worn out body down. These are only hints at arguments which might be extended indefinitely and buttressed until they would be impregnable as Gibraltar.

“The almost universal belief in a life hereafter, affords evidence approaching demonstration, of a future life. Whatever put that idea into the human mind, if it is only a lie, a cheating delusion ?

“Added to this expectation, we have an ardent desire for immortality. All men certainly want to live on. If they could have their way, death would not be the end. Now, want is a prophecy of destiny. So perfectly has the Creator adjusted His universe, that there is no want for which no

provision has been made. This truth finds illustrations in every department of nature. Plant a seed in the earth, and under the fostering influence of the elements, it germinates. A root strikes downward seeking something — seeking moisture. Moisture *is*. It does not go out in quest of something that does not exist, but of something that does exist. The blade comes upward, seeking something — air and sunlight. Air and sunlight are. God has made provision for this want of the growing corn. So of every creature that lives. You cannot conceive of any want of a fish that swims, or a beast that roams, or a bird that flies, for which no provision has been made. It may not be able to reach out and take on the instant that which it desires. But there is somewhere in the universe that which will answer its every want. Take the physical wants of man as an illustration. He is hungry, and the earth teems with abundance. He is thirsty, and a spring bubbles at his feet. He desires companionship, and friends are all about him to share his love and to return their own. It is not possible to conceive of any material want of man for which no provision has been made. And is it rational to believe, when the Creator of the universe — whether you call that Creator mind or law — has so carefully adjusted things, that in plant and animal and man, want and supply balance each other, so that there is no natural desire which may not somewhere find its natural gratification, that when we come to the higher wants of man, the wants of his mind, his heart, his soul, the law breaks, and for his most central and essential desire, there is no provision whatever?

“Another impregnable argument might be built upon the tenacity with which man clings to his own identity. He not only wants to live, but he would live in his own self-hood. He would not if he could, sink himself, his consciousness, his memory, his personality, into that of any other man or even angel. He may covet the wealth, or the position, the knowledge, the power, the fame of another. But he would carry his own conscious personality into that position; *he* would enjoy that wealth, or knowledge, or fame. Why were we endowed this intense clinging, not to life alone, but to our own conscious personal life, if it may be with to-morrow or next year, and surely will be in a few years, snuffed out like an expiring lamp?

“The conscious assurance of immortality which comes to most men as they draw near the close of mortal life is not without significance as bearing on this question. I have for many years been often with the sick and dying, and I have never known a man to go out of life expressing doubts of a life to come. I have known men who, during health and in the earlier stages of disease, expressed doubts of a hereafter. But invariably, and so far as my observation extends, these men, as mortal strength ebbed away, let go their doubts, and grew into the satisfying faith of an immortal life. At the last they were ready, without a doubt, or fear, or tear, to meet the marvellous change. It would seem as if the direct opposite must be the case, if faith in a hereafter be a delusion. It would seem as if the dream of a future life — if it be a dream — would lose its spell upon us as we approach and face the awful fact of annihilation. How shall we account for the exultation which many experience in death — sometimes even little children — and the angels whom they see about their beds, except on the supposition that ministering spirits do come to waft their spirits home? And how shall we account for that consciousness of immortality which so many experience, and which seems as real as any other truth of consciousness, save on the ground that it is a blessed foretaste of a real inheritance?

“There is no other fact of ancient history which is sustained by such an array of evidence, external and internal, as the life, death and resurrection of Christ. For every doubt which can be thrown upon it, an equal doubt

can be thrown upon the life of Cæsar or Alexander or Napoleon. He was a man, our brother. He lived a life akin to ours. He died as we must all die. He lives, and so in Him we have evidence that we shall live. Yes, we know it from the intuitions and aspirations of our own souls, from the teachings of Revelation, from the resurrection of the man Christ Jesus, and from daily communion which many of us feel with our friends, who have passed out of sight, and with the "spirits of just men made perfect in heaven."

The Rev. O. P. Gifford, says :

"The more brutal a man becomes, the less real does the hope become. The more spiritual, the more real. I count it an argument in favor of immortality that the highest types of character have believed it most firmly, and the realization seems to be proportioned by spiritual growth."

Rev. H. W. Foote, says :

"If immortality were a delusion, the persons deceived would be the noblest of our race, and their leader, Christ, in the solemn pathos of his cross, would be but the loftiest victim. Would God himself be perfect wisdom and perfect truth, if He permitted men to labor under an impossible hope, just in proportion to the height they reached?"

Rev. J. W. Hamilton refers to the almost universal expectation of men everywhere that they will live after death, the ignorant, the pagan, the infidel. "Thomas Paine has inscribed upon his tombstone at New Rochelle, N. Y., these words, taken from one of his books : "I * * * hope for happiness beyond this life."

Rev. I. T. Hecker, editor of the *Catholic World*, New York, says :

"But if the vital principle, or soul, beside vivifying a body, has an independent existence, life and action of its own, if it has subsistence in itself, intrinsically, not derived from the body or dependent on it, if it be distinct substance, the mere fact that it ceases to vivify a body does not deprive it of its own inherent subsistence, life, force and action. Its condition is changed, but it cannot become extinct, except by a direct annihilation. If the first elements of bodies and forces, are indestructible, much more spiritual substances and their forces, which are nobler and have much more being.

"The human soul is a substance, simple, indivisible, immaterial, spiritual, having subsistence and life in itself. This is proved by the nature of its highest operations."

Rev. James Freeman Clarke, says :

"If man has an instinct looking forward to a future life, and there is no future life provided for him, this is a solitary exception to a rule otherwise universal. An argument for the continued existence of the soul when the body has been dissolved, is the absence or correlation between the two. While they are united here, the body is the organ of the soul, and they are mutually dependent — each affected by the condition of the other. But the soul does not decay with the body. After middle life, the body begins to grow weaker, but the soul still makes progress in knowledge, love and power. In many cases the weakest body is the home of the most advancing soul. So it was with Schiller, Robert Hall, Dr. Channing and many others. If the soul is simply the result of the body, this is inexplicable."

Rev. Dr. A. A. Miner, says :

"The physicist, so often unbelieving, ought, on his own ground, to cherish faith in immortality. The science of statics and dynamics convinces him that nothing is or can be lost. However matter or force of any kind

may change its form, it is in no case destroyed: Now, there is such a thing as intellectual and moral force, as real as, and no more impalpable than are light, heat and motion. With this soul force we are as well acquainted as with any of the more subtle agencies in nature. If their persistence is assured under all possible transformations, why is not the persistence of this soul force assured? This energy is not measured by the physical energy of its possessor. The athlete is not the greater man intellectually and morally, but often the reverse. Our soul force does not grow, mature and decay *pari passu* with our bodily energy; but often increases while the body decays. If this continues, why should that cease? If earth abides, why should heaven perish? The physicist, standing on his own ground, should be a believer."

"A final consideration, entitled to no little weight, is the need of faith in a life hereafter to make this life tolerable. This hope is a necessity, whether one's thought centres on ourselves or our friends. Such a hope is not to be compared to the whimsical desires of men born of their fashions, or their appetites, or their pride; but it takes hold of the deepest and holiest powers within us. If future life be not a reality, it follows that the most tremendous of untruths is essential to the present well-being of every human soul. Such a proposition is simply incredible."

On the other hand, Rev. C. A. Bartol says "that immortality is *not logically proven*, and cannot be argumentatively demonstrated." He leaves it as a matter of feeling; and Rev. Percy Browne says "that arguments in favor of immortality all have flaws, and that the strongest to-day may be repulsed by some new argument to-morrow." He thinks conviction must be developed by the Spirit of Christ, and that the idea of annihilation is intolerable.

The Rev. Solomon Schindler, the learned Rabbi of Temple Adath Israel, says "there are no proofs of a life hereafter, and therefore we cling to the belief. Past generations knew as little about it as does the present, and I doubt whether the dark veil will ever be lifted. Biblical quotations in support of such a belief are no proofs. * * * Neither does science afford any proofs." And yet he believes in a future life, because the mind is distinct from the body, and must be indestructible.

Rev. J. W. Hamilton (Methodist) finds as little as Rev. C. A. Bartol in the argument. He says:

"Natural theology only, does not furnish any one satisfactory proof or argument for immortality." "I hope" said Socrates, "I am, now going to good men, though this I would not take upon me positively to affirm." "Which of these," said Cicero, (referring to the two theories of life or no life after death) "God only knows; and which is most probable, a very great question." Seneca said: "Immortality, however desirable, was rather promised than proved by great men." I am prone to attach to the rational method much importance, but I do not believe pure reasoning, aside from revelation, ever could reveal immortality. Recent discussions which have pursued this method in Germany, England, France and America, result in about as much scepticism and as little knowledge as the ancients had. I therefore believe any simply rational doctrine of immortality, "a vague and ill-built" observation.

The entire discussion is quite interesting and quite unprofitable. If a country debating society should start the question for debate,

"are there any mountains in the moon?" a rational observer would probably suggest, if called on for an opinion, that the best way to settle the question would be to drop the argument, adjourn the meeting, and visit an observatory, where they could look through a telescope at the moon, or, if the subject is not quite of sufficient importance to take that trouble, to procure a small treatise on astronomy, and learn what observation has discovered. That would be good advice. In like manner I would suggest to the gentlemen who debate the question of immortality, would it not be the easiest and surest way of reaching the truth, to get a pair of slates, visit some one who has the spiritual temperament, and see if their departed friends are sufficiently alive and sufficiently near and active to give them a message by writing inside of the closed and fastened slates. But if the question is not sufficiently important in their minds, to spend an hour and a few dollars for an answer, let them read the *MANUAL of PSYCHOMETRY*,* and learn the grand powers of the human soul in this life, and the facility with which it reaches out to grasp and realize the truths of eternity. They will then learn that the truth and the reality of Heavenly life are open to investigation by all mankind. If, after learning this, they still continue to thresh the old straw of indecisive argument, and conceal their knowledge of the incontestable and decisive facts, they will only be doing what *one of their number has already done*, — a gentleman whose varied learning and devotion to ethical and religious knowledge are widely known, and who would, perhaps, be the last to be suspected of indifference to a sacred truth, the advocacy of which would add very largely to his present ample and well-earned reputation.

But Messieurs Reverends, why shun modern knowledge, which is not yet forced upon the priesthood, by universal popular sanction, as was the Copernican system of astronomy? Should the chosen teachers of society be *the last* or *the first to welcome a new truth*? Should they not *lead* in all progress, and even be ready to sacrifice popularity to duty? Go forward and the people will gradually follow. The human mind to-day refuses to be bound to *anything* that depends upon tradition, or even history. It refuses to be *bound by the past*. The adult man will not wear the clothes of childhood; *he is ashamed of them*.

History and tradition belong to the past. They are unnecessary to the full grown manhood of the race. The intellect of Humanity is like the body. The body carries within it useless muscles and internal structures, which are mere vestiges of a lower stage of being, vestiges of what is fully developed in the animal kingdom; but useless in man, and therefore reduced to a vestige. So does the mind of the race retain in its instincts, its impulses, its habits, and its traditions, much that belongs to the barbaric ages. The milk teeth are shed in childhood to make room for the permanent. Traditions are

* No candid inquirer can fail to be enlightened by reading Epes Sargent's "Scientific Basis of Spiritualism," and the writings of Robert Dale Owen and Rev. Samuel Watson.

dropped in intellectual manhood to make room for permanent knowledge.

There is NO TRUTH that is not open to the developing intellect of the race, which is approaching manhood and forgetting the stories that charmed and deluded its childhood. When geologists discover in an English cave, the remains of man co-temporary with the hyena, hippopotamus and cave-bear, and the Calaveras and Neanderthal skulls, are found, belonging to an antiquity far beyond a hundred thousand years, the Oriental fable of a Garden of Eden becomes nothing more than a barbaric poem, and faith in tradition dies. But God, religion, and immortality depend on no tradition and no history. As eternal truths in science and philosophy, they are *beginning* to be understood to-day, and their full understanding will be followed in the long centuries by their *realization in human life*. Toward that glorious consummation, all progressive minds are advancing, and what hinders their progress? It is the attempt to bind humanity to the past, — to tradition and history, — to ignore psychic science and refuse to listen to the still small voice in the soul, which has spoken to the good in all ages, but is growing in power in all lands until it shall speak in trumpet tones that will reach all classes and all nations. Blessed are they who are the first to hear and heed; sad are they who heed not the Divine voice of Eternal Truth until disrobed of mortality, they learn to look back on a mistaken earth life.

The Inspirational Faculties.

IF, as profound psychological philosophers believe, and as I think has been fairly demonstrated in the first edition of "Therapeutic Sarcognomy," man's life is a combination of spiritual and material elements, which is continually changing, but is ever sustained by the influx from the material and spiritual worlds, it becomes a profound question, to what extent this influx may give development far beyond the average experience of humanity, and therefore wonderful or miraculous, for the word miraculous does not legitimately or etymologically mean (as Hume tried to make it), contrary to the laws of Nature, but merely signifies wonderful, because transcending our familiar experience and limited knowledge.

The miraculous physical influx which develops giant forms of men weighing over six hundred pounds (now on exhibition in Boston) is parallel on a lower plane to the influx from the spiritual realms which develops the orator, the hero, the statesman, the mathematician, musician, and poet. I do not mean by this an outside interference with our spiritual faculties, as when we would pile another stone upon a wall, for neither body nor soul acquires development thus, by accretion or addition, like a stone, a process which belongs only to the mineral kingdom. The structures of the body are built up by their own vital action in absorbing and assimilating congenial material, and the soul is developed in like manner, by its own absorption and assimilation.

What are the methods of absorption? The grosser material is

absorbed through the mouth, the stomach, the lacteals and thoracic duct. The finer materials for the vital forces are absorbed through the lungs, without which, finer materials or imponderable elements, spirit and matter could have no interaction, for life ceases in a few minutes after the supply through the lungs is withheld. The existence of the physical and imponderable elements in combination furnishes the conditions in which the spiritual power of will, emotion, and thought can act with controlling power. This spiritual power is not derived from either food or air, it comes neither from digestion nor from respiration; it is a distinct element, belonging to the nervous system, which has its headquarters and principal mass in the brain.

Substance comes through the abdomen, nerve force through the lungs, spirit power through the brain. As a drop of water tells of the ocean or river from which it comes, so do the three elements constituting man tell of the realms from which they are drawn, for man is not an independent, isolated being, like a planet, but is built up from nothingness, or rather from his first appearance, a microscopic germ, and it is obvious that there can be nothing in him but what comes from without, and is retained with him a certain time by the law of growth or evolution.

The spiritual element, which is his chief or supreme and essential element, is as much an influx as his food, for it was insignificant in amount at his birth, but in the normal man is continually growing through life, and its growth would be at once arrested, leaving him in childish idiocy, if in his youth he could be shut out from the world, or all the senses closed, by which he communicates with it. It is the realm of Divine wisdom, the totality of Nature, which develops his knowledge, wisdom, force, and benevolence, for all nature embodies a wisdom which, being vastly beyond human comprehension, continually fills us with knowledge, when the perceptive inlets or senses are open to it. This knowledge and wisdom are assimilated by spiritual or mental forces, which develop the soul as food assimilated develops the blood which makes the solid organs.

But when we come to consider this process of development, and ascertain the laws of all the senses, through which development is produced, critical research discovers something which all scientists have heretofore ignored, and which, though dimly perceived and felt by men of genius, has not been appreciated by the class of authors who have been called philosophers, and hence the philosophy of influx and development remains to be written.

Our physical forces, our combative and conquering energies are developed by influx from the mighty forces of nature, with which we come in contact. The solid materials around us which either inflict suffering or yield to our prowess, the ever-impelling force of gravitation with which we struggle, the winds, the waves, the storms, the wild beasts, and the accessible comforts that we pursue, all develop our energies; while the abundance of Divine benevolence in flowers, fruits, and every species of elements of food and clothing develop our happy and genial sentiments, which are still more exalted by the

pleasures of society. Through eye, ear, and touch there come into our minds with developing power, the elements of all knowledge, scientific, practical, and historical, and thus we are continually growing, developed by those Divine qualities in nature which correspond to our own faculties, and build them up by the materials of growth, without which, the senses being closed, there could be developed neither intelligence nor character.

Whatever we approach or come in contact with develops us as we absorb or assimilate the element that we grasp. If we enter into the struggle with storms and wild animals, we develop our conquering force. If we enter into social struggles we develop the social faculties whatever they be, which exist in the circle that we enter. If we look into the countless aspects of nature's operations or laws, we develop the intelligence which they express, and which we are free to acquire, but could never acquire in any other way.

Does this, as just stated, account for all the profundity of knowledge, perfection of skill and grandeur of character which constitute the glory of humanity? Yes, if we have a comprehensive understanding of the subject, but not as it is understood in the schools.

There are avenues of intercourse with nature of which the universities know nothing, and every avenue by which the forces and organization of the universe may reach us is an avenue for development. Every sense is a contact, and a contact by which the Infinite doth reach us, with an ever-developing energy, flowing in and becoming a part of our being. I speak not merely of the five physical senses, but of all the impressional faculties by which the external reaches us, one of the noblest of which is the sense of power and causation, by which we are brought into rapport with the infinitely varied causation and divine wisdom in the Universe, and are thus developed in Divine wisdom by the faculty commonly called reason, qualifying us with god-like wisdom to direct the evolution of humanity.

This faculty of reason or philosophy is a direct perception of the causation and complex relations of the universal plan of existence, and is of course dependent upon the basic faculties by which we perceive *what is*.

It is in reference to these basic faculties that our schools are at fault, being hampered by hereditary ignorance. They do not know that we have anything more than the perceptive faculties which recognize the external qualities and dynamic energies of bodies, and their influence upon our sensibilities.

They know nothing of that interior faculty, which in some of its manifestations has sometimes been called a sixth sense, and which in its amplest scope transcends all other faculties of the human mind, a faculty which has as clear a perception of the soul and all its operations, and of the hidden energies of nature as the eye has of the material world. This grand spiritual faculty of intuition, which has been demonstrated by the science of psychometry, brings man into rapport with a grander world than is ever revealed by solar light. And as the five familiarly known and understood senses bring us into contact with the world from which we derive intellectual and char-

acter development, as all understand, a sixth faculty of higher order, of greater range, and potentiality than all the others, must necessarily give rise to an ampler development and ennoblement of humanity. *And it does*; it has been the mainspring or source of all that is most glorious in the history of mankind.

It is true that the mere possession of the senses, however acute, and the reasoning faculties, however clear and comprehensive, does not necessarily develop greatness of character. The intellectual faculties are but the inlets by which the forces of the universe penetrate to develop our nature. But there must be a receptacle, or else the inlet is of little value. If there be no faculty of courage, the perception of difficulty and battle will not create it, but if there be, it will be developed by such an environment. If there were no practical or moral ambition, the faculty of reason, which might guide, could not impel us to an elevated career. Hence, the bright and comprehensive intuitional faculties do not always develop nobility of character, but when the strong affective faculties exist, the intuition gives them a guidance and development, drawn from the depths of universal truth, which neither reason nor all the powers recognized by colleges can give.

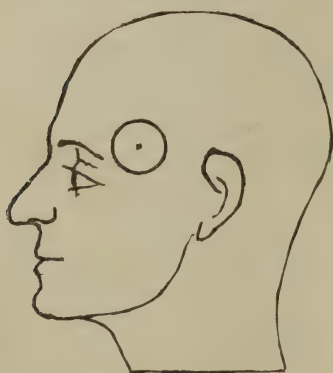
This is the inspiring guiding power, which leads and lifts men into lofty careers, as if the hand of the Divine had been outstretched to lead them along. The careers of Zoroaster, Krishna, Jesus, and Joan of Arc illustrate the wondrous magnitude of souls developed by correlation with the invisible, which may properly be called correlation with the Divine, or inspiration in its highest sense, a grade of inspiration possible only when the *character* is of the same superior nature as the intuition. Inspirational faculties attached to a feeble ignoble nature, produce no grand career, for there is no power to receive and hold the influx.

Hence, we have many individuals of humble careers, the sport of circumstance, who accomplish but little in their lives, yet have remarkable intuitional and prophetic capacities, which in stronger characters would have guided them to success. Fortunate, indeed, would it have been for Napoleon, and perhaps for Europe, if he had possessed the foresight of CAZOTTE, or even that of the woman who predicted for Josephine her future career. I have no doubt that guiding intuitions were a part of the mental equipment with which Lincoln and Grant conducted to a result the greatest national convulsion of the century. There are many things in their lives to show that they were thus endowed.

But while this intuitional far seeing, deep seeing, and foreseeing intelligence is especially fitted to guide a grand career, it is also an illuminating power for many a career in which there is no power to achieve great results, for it must be borne in mind that we have a most delusive maxim in the oft quoted phrase that "knowledge is power!!" which is about as true as the affirmation that the rudder is the *power* that propels the ship. Knowledge is guidance only; it may be a pilot, but not a propelling breeze or storm. The same ability that pilots the man-of-war may guide a canoe with equal skill.

Moreover, there is an especial tendency of skill to seek the humbler occupation, owing to the fact that intellectual faculties are in their nature humble, modest, and retiring.

The intuitional region of the brain is anterior and interior. It is the lateral portion of each hemisphere, where the finer emotions run into the external intellect, and combine also with the most delicate sensibilities. Hence, these finer faculties are more often found in connection with delicacy and refinement than with force and selfishness—more often in the woman than the man—in the religious than in the worldly, in the inhabitants of the tropics than in the stronger people of high northern latitudes. To locate the intuitional



region, take a centre one inch and a quarter behind the external angle of the brow, horizontally, and with a radius of one inch, describe a circle. This will include an inspirational region in the temples, and a region, exactly parallel and corresponding to this on the inner aspect of the front lobe, has a similar function in a larger sphere, which need not be described at present. The structure of the brain shows what faculties are associated by position, and most often found in conjunction.

The inspirational region is connected with the regions of Sensibility, Ideality, Modesty, Reverence, Music, Composition, Language and Calculation, or Number. Hence, Inspiration is the concomitant of Religion in its truest and most exalted manifestations, as seen in innumerable saints and heroes. It is the associate of delicacy, sensitiveness, and retiring, blushing Modesty. Its natural expression is in the ideal language of poetry, and in music. Hence, the remarkable fact that spiritually-inspired discourses are remarkable in comparison with other productions for their refinement of language and sentiment, for their poetical grace, their ideal remoteness from everything like business, and their amazing fluency in poetical improvisation. These improvisations, also, include music, and there is nothing more charming than the music, especially the songs that are thus inspired. I have never heard anything to compare with these improvisations from Jesse Shepard and Mrs. F. O. Hyzer. This power associates readily alike with music and with language, as we see in the wonderful flow of thought and expression on the spiritual rostrum, and the wonderful power of expression attained by poets, who, in their nobler productions, have always been regarded as inspired, and often confessed the involuntary flow of their thoughts, as if borne on by exterior power.

The materialism of the age, however, is disposed to treat this matter of inspiration as fanciful and mythological rather than as a sober, scientific truth. Nevertheless, aside from the science of the brain, we may observe in the most remarkable examples of music,

song, improvisation, oratory, authorship, and physiognomic perception, evidence of something transcending so far the ordinary action of the brain as to separate the products of inspiration from the ordinary manifestations of mind.

The inspiration of Joan of Arc, the inspiration of many physicians who instantly divine the nature and cause of disease, — men like the late J. R. Newton, and many living to-day, — the inspiration of the greatest authors and painters, the inspirations of musical genius as manifested not only in Mozart, Paganini, Ole Bull, Haydn, Mendelssohn, Beethoven, but in Maud Cook, the blind child, in Tennessee; in Joseph Hoffman, and Blind Tom, now on exhibition in Boston; all go to show that there is a special power in man which brings him into correlation with the spirit world of life, light, wisdom, and joy, and enables the glory of supernal life to be manifested on earth, whether they, through whom it is manifested, understood or not its source. This is the power which lifts a blind child suddenly to a higher rank in music than the trained experts of colleges, for inspiration always lifts to a rank that talent and education cannot reach.

The young prodigy, Joseph Hoffman, ten years old, astonishes and delights his thronged audiences in Boston, and is compared to Mozart and Mendelssohn, as a musical genius. As one of his admirers expressed it, "I never saw a miracle until I saw young Joseph Hoffman. Let us imagine a two year old child being brought on to the stage and giving a lecture on political economy; we would say that's impossible. He's the wonder of the century." The newspapers dwell on his great originality and surprising faculty for improvising on the piano.

Joseph was born June 20, 1877, and at the age of seven attracted the notice of Rubenstein, who considered him the greatest prodigy yet produced in music. He is still a boy in fondness for boyish sports, but possesses withal great self-possession before the public, and great ambition; he wants to be very rich. He is bright and well-bred, and sketches skilfully with crayon or pencil. The *Boston Transcript* speaks of him thus, "One of the most wonderful minds ever known or heard of, and undoubtedly the greatest musical genius living; a healthy, happy, natural boy, 'a human boy' in all his movements and manners, in no wise externally different from any other child of ten, climbed upon a piano stool, and performed a concerto with the orchestra from memory, with as much ease as if he were playing with blocks, a task that not more than half a dozen of our best pianists could accomplish, a feat that such a man as Von Bulow, with all his strength of mind and will was proud of, after years of laborious study, as an intellectual triumph. * * * At convenient pauses in his work, he would turn his babyish gaze, his mouth stretched widely in a quizzical smile, at the ladies in the front rows, as if boyishly amused at their blank surprise or fond admiration. Evidently here is a miracle as wonderful as any in the history of the race, *a close communication with the great reservoir of mind*, whatever that may be, at all events a dower of intellectual gifts, for which no human being can take credit; a prodigy, such as has been given only

when the greatest geniuses were born. Where is the full-grown pianist, man or woman, who would agree to play at concerts in New York and Boston on succeeding nights? But this was the task set for the boy this week." "Such scenes of excitement (says the *Herald*) as those attending the conclusion of the little player's numbers have seldom been witnessed in Boston auditoriums. * * * No pianist, even among the world-famous artists who have been heard here, has ever seen such a tremendous recognition of their abilities as that given this ten-year-old child after the conclusion of the first movement of the Beethoven concerto in C minor." He played from memory, and his maturity, clear conception and perfect technical skill "astounded, perplexed, and puzzled alike the amateurs and the professional." Mr. Chadwick played a theme for the lad to copy and improvise upon. The result was marvellous, and the *Herald* says, "*It almost seems as if the spirit of some great composer had been put into this boy by nature.*"

A Philadelphia daily says, "Mr. Freund, a musical and dramatic critic of New York, boldly proclaims his belief that *the soul of one of the old masters* inhabits the little fellows's body."

These involuntary conclusions are true. People cannot always suppress their common sense and deny evident inspiration. But when the inspiration is claimed or acknowledged, how reluctant are the multitude to concede it, to concede the inspiration of Jesse Shepard, or that of many others whose inspiration introduces them to unknown languages and unknown music.

Wishing to test the matter psychometrically, I have taken the impositions of Mrs. Buchanan, in the usual manner, pronouncing without knowing on what. The following was her impression given January 10th.

"This is a person that is living — a male — and in some very prominent position — seems just now prominent before the people — I feel as if in a soaring element. I think he is carried away a great deal by impulses in the intellectual faculties (not the benevolent). It may take a spiritual form. I think he is inspired. He seems carried away with some new revelation. (Q. What are his capacities?) He has great capacities for many things, will be a teacher and leader. I think his artistic inspiration would lead him to music. It would be an overpowering influence, and would enable him to execute. Every fibre of the soul in himself and his auditors is made to feel it. *Music is his master.* It is an inspiration, a divine inspiration, it fills his whole nature, especially when performing. The great departed composers are interested with him, but chiefly Mendelssohn, also Bach. I think his greatest influences date further back than this age. The piano is his favorite instrument. The inspiration gives an old feeling, but his years are not many, he is a young man. His controlling spirit is strong and mature, making me feel as a teacher. When the spirit is not with him he is childlike and unostentatious. He seems to lead a double life — a mere boy. I think it must be Joseph Hoffman. His inspiration will continue. He will develop into wondrous power, producing such music as was never produced before, and excelling the greatest composers. He will adhere to the piano."

(The attendant spirits of Joseph Hoffman were distinctly seen by Mrs. R. S. Lillie, the eloquent inspired lecturer, as she stated in Berkeley Hall, Boston. Mrs. L. is not one of the fanciful or credulous class, and her testimony is unquestionable.)

In all the greatest displays of human intellect, the lower world approaches the upper, and drinks in power. All the world renowned musicians have opened celestial doors, and the doors have been opened early in life. MOZART, to whom Joseph Hoffman has been compared, showed his musical talent at three, and was a composer at five. His father like Joseph's was an accomplished musician. Mozart was a lovely character, and his face is one of the finest specimens of physiognomy ever seen. PAGANINI, born of a musical father, commenced playing on the fiddle at six, and at eight composed a sonata that he alone could play. OLE BULL, who was certainly inspired, if psychometry tells the truth, was first given a fiddle at five years of age and played at once without any previous instruction. At ten years of age, he could play passages beyond the power of his master.

MENDELSSOHN, son of a banker and a superior mother, was early instructed in music, and displayed astonishing ability at the age of eight, performed in public at nine, and became a remarkable composer at ten. BEETHOVEN, son of a singer, created astonishment by his performance on the violin at eight, and published compositions at thirteen. HANDEL, at the age of seven, stole his way to an organ, and the Duke of Saxe-Weimar was astonished in hearing his playing. LISZT excited astonishment by his public playing at Breslau, in his ninth year.

More marvellous than any, in some respects, is BLIND TOM, the negro. Born on the Georgia plantation of Gen. Bethune in 1850, the sixteenth in a family of twenty slave children, he was found to be both blind and idiotic. Nothing was known of his powers until about four years old, when, after his mistress had left the parlor he was found playing in a superior manner what she had just performed. He soon learned a number of pieces by hearing them played, and at the age of nine he was placed on exhibition, and has been a thirty years' wonder, for his musical powers as well as anomalous nature. He composes and plays pieces of remarkable merit, and is entirely devoted to music. His imitative powers are great; he imitates the Scotch bag-pipes, the organ, the locomotive, the fiddle, the banjo; in his composition the Battle of Manassas, he imitates the drum and fife of the two armies as they approach. He plays a brief tune standing with his back to the instrument, and plays Yankee Doodle with his left hand, the Fisher's Hornpipe with his right, and at the same time sings the song "Tramp, Tramp." Yet, withal, he is still a robust, restless, childish idiot, except in his musical performance, and at the times when his guardian intelligence illuminates his mind to talk rationally. The wonderful inspiration of the native idiot is more marvellous than the juvenile inspiration of the great composers.

But why are these inspirational gifts so rare, why is humanity in general cut off from the Divine influx that would uplift them? Be-

cause life is on too low a plane—is a selfish struggle instead of a brotherhood. The inlets of divine elements are too often entirely closed, and, when they are not closed, there is no receptacle for the influx, no noble principles to be enlightened. But shall it ever be so? No! Evolution has not ceased. The exalted humanity, though far away yet, is destined to appear.

Temperance.

THE Hon. Neal Dow of Maine says:—“In the old rum time the people of Maine consumed as much intoxicating liquor in proportion to numbers as those of any other State. They used to spend in strong drink the entire value of all their property of every kind in every period of less than nineteen years. The result was that Maine was the poorest State in the Union. Evidences of unthrift, of dilapidation and decay were seen everywhere. We had many distilleries in the State in that old time, seven of which were in Portland, some of the large ones, in the season of new molasses, running night and day. At the same time great quantities of West India rum were imported. This came to us in many and great cargoes every year. Now there is not a distillery or brewery in the State, and there has not been one for many years; nor has a puncheon of rum been brought here, I think, since the enactment of the Maine Law in 1851.

In the old rum time, grog-shops were scattered all over the State everywhere. Every country grocery and country roadside tavern was a grog-shop. In our cities, towns, and villages these shops were seen in every street, occupying the most conspicuous places, as they do now wherever the traffic is licensed. Showy signs were displayed upon these shops, advertising all sorts of liquors on sale within. In all the State there was no rural district so remote or insignificant that the liquor traffic did not find it and plant a grog-shop there. Now, in more than three-fourths of the State, containing more than three-fourths of our population, the grog-shop is unknown. In all our rural districts and smaller towns and villages, the liquor traffic is practically annihilated.

“The leading Republican paper of the State said some time ago: “In a large part of Maine an entire generation has grown up practically unacquainted with the liquor traffic and its results.” It is common to meet here with men and women, many of them, who have never seen a rum-shop or a drunken man. I have myself met many such.

“At the old rate of consumption, Maine's share of the national drink-bill would be now about \$13,000,000; but \$1,000,000 will more than cover the cost of all the liquors smuggled into the State and sold in violation of the law. By Prohibition, we save annually \$12,000,000 directly, and as much more indirectly, which, but for the Maine Law, would be spent, wasted, lost in drink. The result of this is that, to-day, Maine is no longer poor, as it was in the old rum time, but is one of the most prosperous States in the Union.”

The decrease in consumption of distilled spirits since thirty years

ago, as stated in our Dec. number, appears to be contradicted by the report of a Congressional committee, of which David A. Wells was chairman, and the reports of Internal Revenue and U. S. Census. Much of the apparent change was due to the fact that spirits were used in preparing burning fluid, which the tax law prevented. The consumption per capita of the last twelve years was 1.38 gallons, and for the twelve previous years, 1.21. The consumption of malt liquors has increased five-fold in the last twenty-five years, and that of wine four-fold. The enforcement of prohibition in Iowa has been disastrous to the brewery business. There were 99 breweries in 1883. All are either closed or preparing to close. The annual value of their production in 1883 was \$2,241,544. The decision of the Supreme Court deprived them of all compensation for the loss of property.

Rev. Dr. A. Miner of Boston anticipates 500,000 votes for the Prohibition Presidential candidate.

DRINK AND TOBACCO. The statistics of national revenue for the past year, 1886, show an income from spirit tax of \$65,829,322 on 67,380,391 gallons, and on fermented or malt liquors \$21,922,187 on 21,121,526 barrels. The spirits if divided into average drinks, (says the *Detroit News*,) would give a total of 6,387,431,280 drinks, or over one hundred to each person in a population of 60,000,000; and the malt liquors would give 11,224,159,744 half-pints, or nearly 200 drinks per capita. There were 5,336,810,643 cigars and cigarettes made, so that the smokers must have kept pretty busy. The current estimates of the temperance papers make liquor cost more than bread and meat in this country. Evidently it is the Maelstrom which absorbs the wealth, the health, virtues and the hopes of the nation. The following are the current estimates of national expenditure, which are probably not far wrong.

Missions . . .	\$5,500,000	Iron & Steel . .	\$290,000,000
Public Education,	85,000,000	Meat	303,000,000
Sugar & Molasses,	150,000,000	Bread	505,000,000
Boots & Shoes . .	196,000,000	Tobacco	600,000,000
Cotton Goods . .	210,000,000	Liquor	900,000,000
Sawed Lumber,	233,000,000		

As a gallon of whiskey, costing about \$1.50, contains about a hundred drinks, these at ten cents amounting to \$10 makes the cost to the consumers from five to ten times the value of the liquor, much being sold at 15 cents a drink. A keg of beer, produced at a cost of 50 cents, may yield a hundred glasses at 5 cents, or \$5 a keg. We are not, therefore, astonished at a liquor bill of \$900,000,000 to consumers.

Religious Affairs.

THE PAPAL JUBILEE is expected to bring in many millions. There are 70,000 bottles of champagne and innumerable casks of oil. It costs two or three hundred thousand dollars to receive, arrange and display the innumerable gifts. There were three great ceremonies, the grand mass New Year's day, to which 30,000 were admitted; the

inauguration of the Exposition, January 6, and the canonization January 15. Pope Leo occupies his position with skill, and has unlimited popularity among Catholics. He is an improvement on his predecessors. He has not so much royal style, but is a diplomatic, prudent, economical, sincere and unselfish man, and none of the great wealth coming in goes to himself or his relatives.

AMERICAN CATHOLICS are growing in independence. A meeting of Dr. McGlynn's former parishioners in New York, January 6, adopted the following resolutions :

Whereas, in the political harangue in his church, Sunday last, Mgr. Preston grossly misrepresented the principles and outraged the citizenship of American Catholics by declaring that, if any man would take his faith from Peter, but would not take his politics from Peter, he was not a true Catholic ;

Resolved, that we denounce this as an insult to all Catholics, and we reiterate that the Pope has no title to obedience from Catholics in political affairs.

Resolved, that we adopt the principle enunciated by O'Connell, that he would as soon take his politics from the Sultan as from the Pope.

Resolved, that as citizens, and in the domain of politics, we render neither allegiance nor obedience to any authority but the constitution and laws.

Addresses denouncing Mgr. Preston, Archbishop Corrigan, and the "palace crowd" were made amid loud applause.

Rev. Dr. McGlynn is as independent as ever. Before a packed audience in the Academy of Music he said :

"What business has the Pope in politics? . . . We are bound to take our religion from Rome — Yes, properly understood, and only with great reservation. (Applause.) In this city last Sunday a man actually dared to go into a Catholic pulpit and preach that every word from the mouth of the Pope was to be received as the oracle of the Holy Ghost. Will the world ever accept such rot as that? [Cries of "Never."] Does it not make the cheeks of you Catholics tingle to hear such rubbish as that? [Cries of "Yes."] Every word the oracle of God! Oh, Lord! [Laughter and applause.]

"We, here, know that a Pope can be capable of egregious blunders and crimes, yet it has been taught that we must obey every command of the Pope. Suppose that he sends you a letter or telegram ordering you to come to Rome; he wants to talk with you. [Great applause.] He may not tell you what he wants. In the good old times he might put you into jail and keep you there for life, by that kingly power of the temporal arm. Every man's conscience is the final arbiter for him. How far is he bound to obey the Pope? Instead of the Pope having a beneficent influence in politics his influence has been a curse in every country where it has been felt in politics. We saw it in the alliance of the Tweed ring."

THE ROMAN CATHOLIC CHURCH after a long history of opposition to science proposes now to embrace science lovingly as its conjugal but of course subordinate partner. A scientific congress of Roman Catholics is to be held in Paris next April, designed to make scientific researches "subservient to the Christian cause." The word *subservient* tells the whole story, and their promise to observe "the most entire scientific sincerity" does not amount to much.

THE CATHOLIC APOSTOLIC CHURCH occupying a small hall at 227 Tremont street Boston, and sometimes called "Irvingites" after the famous Edward Irving of London, who belonged to this church, embodies a very spiritual movement, which began about sixty years ago in England at the house of Henry Drummond, with a few clergymen, who accepted the spiritual manifestations at Port Glasgow, Scotland, as the work of the Holy Spirit in which the gift of prophecy was conferred. They believe that they were thus divinely guided, and a circle of twelve apostles was completed in 1835 under what they consider divine ordination, of whom one only survives. Irving who died in 1834 was their most eloquent advocate and attracted great attention in London. They believe in the near approach of the advent of Jesus Christ, the binding of Satan and converting of the nations and the laying on of apostle's hands to convey the power of the Holy Ghost. They agree in the main with the Anglican church and use a liturgy which they claim to be the most perfect extant. In movements of this character we observe a great deal of faith and piety but not the spirit of scientific investigation which is necessary to obtain a solid foundation. Religious movements generally oppose scientific investigations, and scientists generally resist the religious tendency.

THE SECOND ADVENTISTS are getting ready for the end, and raising contributions of money and jewels at Battle Creek, Michigan, to send their missionaries all over the world.

BEECHER'S SUCCESSOR.—The Plymouth church continues to employ Dr. Lyman Abbott, as its temporary pastor, and Rev. Charles A. Berry of Wolverhampton, England, has declined their call, on the ground that his duties in England cannot be abandoned. His letter breathes a spirit of devotion to duty.

RELIGION IN BOSTON AND NEW YORK. — No one is attracting more attention from the thoughtful, than the Rev. M. J. SAVAGE. His earnest thoughtfulness, independence and liberality are charming, and I regret that the JOURNAL OF MAN is too small to publish any of his interesting discourses. Rev. DR. A. MINER, Rev. A. J. PATTERSON, Rev. G. L. PERRIN and Rev. BROOKE HERFORD are also doing much for the progress of liberal religion. Rev. Hugh O. Pentecost, one of the leading clergymen of Brooklyn, has struck for independence, though his congregation are unwilling to part with him. He preaches in Newark and New York. He says "I have no notion of establishing a church. My idea is that there are as many churches as there should be in the United States. I feel that there are religiously inclined people who are not inside of the churches, but who have a religion of their own, and who could be benefitted by a church with no formal creed. Church members, however, will be welcomed with their creeds. There is ample warrant in the conduct of Jesus Christ for my position. The truth that Jesus taught is not taught in the Christian churches, and a man who tries to teach it as He taught it, has to get out of the church. . . . The doctrine of the brotherhood of man is dead in the churches. I mean the church as an institution."

This assertion of Pentecost has many confirmations. The *Boston Herald* says :—

“The patent fact in most of our Protestant churches is that their denominational and social distinctions give the lie to any realization in common life of the ends for which they are said to exist. Here is one church for the rich, and another church for the poor, and another for the people of middle means. Often these distinctions are in one denomination, or they divide the denominations from one another, one body being aristocratic and the other being confined to the plain people. They ignore the first principles of Christianity, which are that all men are equal before God and are members one of another in a common brotherhood. Take the religious societies of the Protestant order throughout this city, and where do you find one that is in a healthy moral and spiritual condition, where the poor are welcome, where the rich know how to behave themselves as primitive Christians?”

Practical Christianity.

IN the present low state of human evolution, individuals and nations, learned and unlearned alike, are capable of entertaining and cherishing the most opposite and contradictory conceptions without a suspicion of the absurdity of their opinions. They can profess the most exalted doctrines in ethics with an appearance of fervor without realizing that their lives are a daily contradiction of their professions. The ethics of the founder of Christianity have never yet fully penetrated the souls of any large organized body, but lip worship of Christ reverberates around the world, while the most conspicuous feature of modern civilized nations proclaims all this mouth worship a vast and multitudinous falsehood.

The moral of nations today is the moral of the outlaw and robber, and they tax themselves to the border of starvation for the laborer to sustain their bullying attitude, their perpetual threat of homicide and devastation against their neighbors, and the press every few months is laden with prophecies of death and devastation for which there is neither pretext nor excuse.

A book upon intemperance was published a few years ago with the startling title of “Figures of Hell,” but the largest figures of Hell are those which express the awful fact that about ten millions of men are under arms in Europe, ready like bulldogs enchained, to be let loose for unlimited murder; and of course all in the name of the Father, Son and Holy Ghost, for such was the profession of the old Holy Alliance, and such is still the glaring hypocrisy. The military power still professes itself to be serving God, and the churches everywhere are identified with the bloody system never daring and perhaps not even caring to protest against this reign of infernalism.

Never in the world's history was moral barbarism more perfectly embodied, more fully represented than in the military system of Europe to-day, and this infernalism infiltrates every institution of learning; for young men grow up with war as their natural destiny and the duel as their most honorable sport. The man who shuns a duel is dishonored in France and Germany.

Of all the great leaders of Europe, one man alone, the fearless GLADSTONE, stands as a bulwark against war, and when two years ago he saved the peace of Europe, his masterly statesmanship was not appreciated, and I could not rouse in Boston one throb of philanthropic sentiment to render him the proper grateful acknowledgment for the noblest statesmanship of this century.

It is pleasant to see in so influential a paper as the *New York Sun*, a just criticism on this utter denial of their professed religion by European governments. The same spirit of war exists among our own people. It would not do to criticise ourselves, but perhaps in lecturing the wickedness abroad we may appropriate a little of the homily to cover our own sins.

The Mighty Kwan Goon.

IN Mott street, New York, No. 18, the same room accomodates Christian services at one end and Joss worship at the other. The Lun Gee Tong which worships there is a very old society and has about 5000 members in New York. Their principal hall of worship is thus described by the *Sun* :—

“The effect of this little pagan temple of worship, as seen from the front room, is dramatic and picturesque. The room is jealously darkened, the rear windows being not only painted, but covered with thick curtains. On the floor is a thick Brussels carpet of a large, sombre, red and black figure. Ranged along each side of the wall are rows of large square-backed chairs of a black polished wood as hard as iron, and richly carved in grotesque designs. The walls are handsomely papered, and from the ceiling close to the doorway hang two great pagoda-like lanterns.

“But the central glory of all is of course, the massive gilded shrine of the mighty Kwan Goon, before whom all good Chinamen, even those who are Christianized, stand with reverence. The altar table is of the same black iron-like wood as the chairs—that is, so much of it as is of wood. Its general effect is a glittering mass of gold and silver. The front is a solid piece of figures in relief, all of gold, and forming a series of allegories.

“Not only are regular pagan ceremonies held at the altar of Kwan Goon, but individual Chinamen are continually going to it to offer up their prayers, and particularly to invoke the Joss to tell them as to the prospects of any enterprises they have on foot coming to a successful issue. For this latter purpose, there rest upon the altar two little blocks of wood somewhat crescent shaped and flat on one side, and rounded on the other. While the opium pipes were softly gurgling, yesterday, and the opium smoke was stretching out into a thin, blue wave, in the bar of sunlight which fell through the front window, and the sleek Chinamen at the centre table was somnolently fumbling with the grimy counters before him, the door from the outer world quietly opened, and two dainty little Celestials sidled in in a modest deprecating sort of way. Ju Tien was the name of one and Wye Jap was the other. Both of them gave the sleek man at the table a sing-song greeting, which he sleepily returned. Neither of them liked reporters, and they distinctly turned up their noses at one who was present, after which they went into the joss room, for they had come on business. It was Ju Tien who had the business, and Wye Jap had come along for company, and he made himself useful by serving as a screen to keep off the eyes of the foreign devil, while Ju Tien gathered Joss’s views about going to Mid-

dletown to embark in the laundry business. To do this he knelt on both knees before the altar, taking in each hand one of the crescent-shaped pieces of wood. These he knocked softly together while he prayed in a whisper, and at the end of his prayer he let both the bits of wood fall to the floor. They fell with the flat side up. This meant, as the interpreter explained, that good luck would attend the Middletown trip, and that the sooner Ju Tien set out for there the better.

"If the pieces of wood had fallen flat side down," said the interpreter, "it would have been a very bad omen, and Ju Tien would have thought before he went on his journey. If one had fallen flat side up and the other flat side down, it would have meant that the chances of a lucky journey were just about even."

"But Ju Tien wasn't satisfied with one assurance of good luck, and wanted another. On the altar in a jar were a hundred or more thin sticks about eight inches long and a quarter of an inch wide. Ju Tien went up to this jar and muttering some more prayers, closed his eye and took one of the sticks from the jar at random. On each of the sticks is inscribed a number, and in a book of fate, which is one of the joss house properties, there is set opposite each of the numbers on the sticks a prophecy. The prophecies are a little after the Bunsby, if-so be-as-how, why-not? order of predictions, and Ju Tien went away in no manner discouraged as to his proposed journey. Both he and Wye Jap toddled out of the room quite radiant, wheezing and whining in the most social way, and even forgetting to bestow any more scorn on the stray reporter.

"It is only members of the Lun Gee Tong Society," explained the interpreter, "who have the privilege of invoking Joss in this way here or, in fact, of visiting these rooms. But a Chinaman rarely makes any move of importance without going through that ceremony to see how it is going to come out. As Ju Tien did there, they burn a few joss sticks to pay Kwan for his trouble, and go away quite satisfied with the result."

"It was the day that the new shrine was dedicated, about a fortnight ago, that the curious spectacle of Christian and Pagan services in the same room was first presented here in New York. There was some objection at first on the part of the orthodox Chinamen to letting the Christian services go on in the club room after the Joss had been installed there, but they were voted down, and accepted the result with a good grace. There are a hundred or more Chinamen in the society who profess Christianity, and Show Shin, the missionary, has been giving them Sunday-school lessons and holding religious services in the Lun Gee Tong rooms for some time back. The Lung Gee Tong Society dedication of the new Joss shrine occurred a week ago last Sunday, and consisted of a grand burning of joss sticks and bits of gilded brown paper which Kwan is invited to believe is lawful money of the republic, offered up in his honor. As it costs about ten cents a bushel, there is practically no limit to the generosity with which the Chinamen lavish it upon him; and if "green goods" pass current in his celestial abode he got enough on the dedicatory Sunday alone to free him from all fear of ever coming to want. Young Tye Hing, who is not a priest but a doctor, now conducts the ceremonies at the Joss shrine, and he and Missionary Show Shin are on the best of terms, and the Sunday-school and the joss stick burning go on side by side in the most amicable manner."

How a Star is Weighed.

BY PROF. PAUL A. TOWNE.

THE power we have of weighing a star is, without doubt, one of the most surprising results of the advancement of the sciences, that one indeed which persons unacquainted with the principles of celestial mechanics most hesitate to accept. To weigh a star is a fact more extraordinary, again, than to measure the distance of one; and certainly neither Copernicus nor Galileo, nor Kepler, nor Newton, could have imagined that the day would come when their successors would be able, by the application of their immortal discoveries, to determine the mass of a star moving in the depths of celestial space. Let us attempt to give an idea of the method employed in acquiring a knowledge of the magnitude and masses of stars.

The mass of a star is calculated by the energy of the action that it throws around it. If the earth were ten times heavier than it is, still preserving the same volume, it would draw bodies toward its surface ten times more forcibly than it now does, and an object which now falls a given number of feet in the first second of time would then drop ten times that number of feet in that second. Again, if the earth, still preserving its volume, had the mass of the sun, it would attract bodies with an energy increased 324,000 times, and an object which now weighs one pound would then weigh 324,000 pounds; a man of the mean weight of 160 pounds would weigh 51,000,000 of them! We measure the weight of a star by the intensity of the attraction to its surface. Reduced to its simple expression in its application to the fall of bodies, this attraction would be hard to verify; but we can determine it by the velocity of a satellite gravitating around a star whose mass we wish to know.

For example, the attraction of the earth has the power of curving the straight line which would be followed by the moon in space if this attraction did not exist, and it bends the line by its attraction in such a way that the moon runs round the circumference of a circle in twenty-seven days, seven hours and forty-three minutes. If the mass or the energy of the earth should increase, the velocity of the moon in its orbit would also be augmented; if the mass should be diminished, the contrary effect on the moon's orbit would be produced. Attraction varies in the direct ratio of the masses. The velocity of the moon around the earth comes from this same force of the earth. The earth is the hand which causes the moon to turn in the sling. If the earth had more force, more energy than it really has, it would cause the moon to turn more swiftly, and vice-versa. If the sun should increase in weight, the earth and other planets would turn more rapidly around it, and years would decrease in length. If the mass of the sun should decrease, the contrary results would take place. By comparing the action of the sun on the earth with the action of the earth on the moon, we have found that the sun is 324,000 times more energetic, more powerful, more heavy than the earth.

If, then, we had in space a celestial couple of which the mutual

distance of the two components were equal to that which separates the earth from the sun, or 91,500,000 miles, the examination of the duration of its revolution would give us immediately the mass of the sun. Mathematically speaking, if a couple of celestial bodies turning around their common centre of gravity employs a certain time, T , to accomplish its revolution, while another pair, whose components are the same distance from each other, employs another time, D , to accomplish its revolution; the mass of the first pair is to the mass of the second in the inverse ratio of the square of the times; that is as D^2 is to T^2 . If the distance is not the same, it is necessary first to reduce it to this quality, in taking account of the law which governs distances: "The squares of the periodic times are to each other as the cubes of the distances."

In this way Camille Flammarion, the eminent French astronomer, has been able to calculate the mass of the stellar system of the double star (Rho) Ophiuchus. By a combination of all the observations, he found that the period is 95 years and 283 days. The parallax of the star, being $0''.168$ corresponds to a distance from the earth equal to 1,400,000 times that of the sun. And this immense distance, the radius of the terrestrial orbit being reduced to the preceding angle, the semi-major axis of $4''.88$, represents 2,687,000,000 miles. This is a little less than the distance of Neptune from the sun. A planet situated at this distance from the sun would accomplish its revolution in 156.55 years. The ratio, then, is the square of 156.55 to the square of 92.77 or as 2.85 to 1, from which it is concluded that the mass of the system of Ophiuchus is almost three times greater than that of the sun and Neptune combined, or (Neptune having only a small relative mass) three times greater than that of the sun alone. Thus a star has been found, hardly visible to the naked eye, which weighs 900,000 times more than the earth.

It may here be remarked that the orbital motion of the little star around the large one is about 519,000 miles per day, and that these twin suns travel together across immensity with a velocity whose minimum is 615,000,000 miles per year. And these are among the heavenly bodies which are still called fixed stars.

Calculations made on other stars lead to similar results, presenting to us these celestial torches as gigantic and ponderous stars, that the enormous distance which separates us from them reduces to simple mathematical points. The star nearest to us, Alpha of Centaurus, has a parallax of $0''.91$ and therefore its distance from the earth is about twenty trillions of miles. If we adopt $15''.5$ for the mean value of the angle comprised between the two components, their mutual distance is found to be about 1,675,000,000 of miles. This is less than the distance of Uranus from the sun. But its period appears to be about 77 years. We infer, then, that it weighs a little less than our sun, and that representing the mass by 10, that of the sun would be represented by 12. But its volume would be larger (that is, of the two united suns) for its intrinsic light is about three times superior to that of our sun. If quantity of light is regarded as a criterion of the surface of emission, the diameter exceeds that of the sun in the ratio of 17 to 10.

The period of Eta of Cassiopeia, which at first was valued at 700 years, is now fixed at 176, and it is probable that this figure does not vary much from the truth. Allowing the parallax of $0''.154$ which gives a distance of 132 trillions of miles and a semi-major axis of $10''-.68$, the mass of this system exceeds that of the sun ten times. It may be concluded, therefore, that double stars are veritable suns, immense and mighty, governing, in the parts of space lighted by their splendor, systems different from that of which they form a part. We infer that the sky is not a gloomy desert; all its regions may be peopled like those in which the earth happens to be located; obscurity, silence, death, once regarded as reigning in far-off distances have given place to light, motion and life; thousands and millions of suns pour in vast waves into space the energy, the heat and the diverse undulations which emanate from their fires. All their movements follow each other, interfere, contend or harmonize in the maintenance and incessant developments of modern astronomy! Suns succeed suns, worlds succeed worlds, universes succeed universes. Tremendous movements carry all the starry systems across the endless regions of immensity and everywhere, even beyond the farthest limits to which the imagination has carried its weary flight—everywhere, divine creation shows itself in infinite variety, and our microscopic planet is one of its minutest provinces.— *The Earth.*

Progress of Electricity.

At a recent meeting of the Boston Merchant's Club, Mr. E. H. Johnson, one of Mr. Edison's assistants, said that Mr. E. was preparing an improved lamp, and also endeavoring to obtain electricity from coal direct, dispensing with steam and rendering it possible to transport ships across the ocean by electricity. During the past nine years about \$20,000,000 have been invested in electric plants, and about a million of incandescent lamps have been established. He had witnessed experiments in ELECTRIC HEATING which were so promising as to warrant the assertion that before long it would be possible to heat houses and offices by electricity, thus doing away with the need of keeping coal fires. "The time must come soon when a house or office would be lighted, heated and ventilated, and its elevator would be run altogether by electricity."

Prof. Jacques stated that there are more than 300,000 telephones in this country, representing a capital of \$50,000,000 to \$100,000,000 which transmitted last year 600,000,000 messages. 6000 miles of wire were laid underground, and 10,000 over house tops. The longer the distance, the thicker the wire must be. The size of a needle would suffice between Boston and Worcester; but between New York and London would require wires as thick as a man's arm, and the insulation and covering necessary would equal a hogshhead in diameter.

Miscellaneous.

THE JOURNAL OF MAN is continued as before. The young must crawl before they run. Our readers seem to feel the same impatience as the editor with its limitations. Interesting themes must continue to be crowded out of its pages. One who has seen three hundred passengers on a Mississippi steamboat rushing to a table with seats for one hundred, leaving two hundred disappointed spectators, can imagine the crowd at our literary table of matters which have undeniable claims on every reader's attention, and the difficulty of deciding what we can afford to omit or postpone. Questions of Land Reform, Woman's Rights, Labor Reform, Social Science, National Progress, War and Peace, Evolution of Science, Temperance, Co-operation, Ethnology, Religion, Hygiene, Biography, Literature, Invention, Legislation, Prison Reform, Medical Reform, Meteorology, Law Reform, all must be either postponed indefinitely, or receive only a momentary glance, while we consider the fundamental questions of the science of man, mortal and immortal, and build the platform of future philosophy and national guidance.

In the present number, the usual chapter of anthropology, will be postponed, to make room for the brief notices of UNIVERSAL PROGRESS.

LITERATURE. The books of 1887 have been very numerous. The literary world is like a fair, where thousands are eager to stand on the rostrum. The loquacity of private life and the loquacity of the press forbid the proper attention to those who really have something to say, and as the *Boston Transcript* remarks, the number of one book men is simply inconceivable. The great majority are unknown to fame. Fiction is represented by works from Howells, Marion Crawford, Bret Harte, Harold Frederic, Joseph Kirkland, Judge Tourgee, E. P. Roe, Miss Phelps, Celia Woolley, Black, Hardy, George Meredith and Count Tolstoi, the Russian. Meredith and Tolstoi occupy the front rank. In the biographic and historic line, we have the "Life and Letters of Darwin," Cabot's *Memoirs of Ralph Waldo Emerson*, Bayne's *Life of Martin Luther*, Miss Duffy's *Life of Madame de Staël*, Vogue's "Russian Novelists," Washburn's interesting "Recollections of a Minister in Europe," Maurice's "Revolutionary Movement of 1848-9 in Italy, Austria, Hungary and Germany," Ashton's "Dawn of the 19th Century in England," "Origin of the English People and the English Language," Knox's "Decisive Battles Since Waterloo," and Brook's "History of the American Indian."

In science, we have Prof. Le Conte's "Evolution in its Relation to Religious Thought," Chadwick's "Health of Nations," Dawson's "Geological History of Plants," Max Muller's "Science of Thought," Loomis' "Modern Cities," Abercrombie's "Weather," and Maspero's "Egyptian Anthropology."

In the religious line, we have the "Bhagavad Gita," Littre's "Buddhism in Christendom," "The Kabbalah Unveiled," Prof. Sayce's "Hibbert Lectures," and Prof. Fisher's thorough "History of the Christian Church."

We have many interesting books of travel:—Charney's "Ancient Cities of the New World," Oswald's "Days and Nights in the Tropics," Hornaday's "Two Years in the Jungle," Stone's "Merrie England," Lovett's "Pictures from Holland," Sunset Cox's "Isles of the Princes," Brigham's "Guatemala," Miss Mulock Craik's "Unknown Country," a description of Ireland, Mackenzie's "Some Things Abroad," and Dr. Holmes' "Hundred Days in Europe." These are but a few of the notable books of the year. Of poetry there has been more than enough.

LATIN LANGUAGE — The old-timer, says the *Boston Transcript* — speaking of the Roman method of pronouncing Latin now adopted at Harvard and about to be adopted at Cambridge, England — the old-timer feels his flesh creep when he hears “wainy, weedy, weekly” do duty for *veni, vidi, vici*, and experiences a certain indignation when his ten-year-old boy laughs at him for saying *servus* instead of “sairwoos,” as he should and talking about Julius Seizer instead of Yoolioos Kysar; but he has been compelled to bow to the inevitable, and becomes, in spite of himself, a partisan of the new pronunciation.

CONDESCENSION. The class of Metaphysical Healers inspired by Mrs. Eddy’s unthinkable propositions deny the existence of matter verbally. As no human being outside of an asylum ever really disbelieved the existence of matter, or failed to make use of food and clothing, this metaphysical formula only shows how the speculative and credulous can learn to use words without really meaning what they say. The Rev. W. I. Gill, author of “Pneumatopathy” and other works, who appears quite sincere in his metaphysics, has condescended to admit the *possibility* of the existence of matter! He says in a *Mental Healing Monthly*: “*If there is any such thing as matter apart from mind, it must have its own forces and laws which must be respected.*” This is very just and polite towards matter, but matter has a way of enforcing respect for itself. If a brickbat were flying through the air a mile a minute, the Rev. Mr. Gill would have very few doubts on its approach, and would be as prompt to get out of the way as common people who have not dipped into the depths of Boston Metaphysics, and know nothing about the non-existence of their own bodies. The taproot of all this crazy talk is found in the barbaric Greek Metaphysics, which even Lord Bacon could not annihilate, which the Concord School still cherishes, and which all our universities still foster by placing the inane verborosities of Plato in the hands of callow youth as something worthy to share the reverence given to the Bible, and worthy to rank with the productions of Shakespeare and Milton.

HEART DISEASE — “Deaths from heart disease (says Dr. McConnell) have increased in number to a startling extent of late years, and no satisfactory reason can be assigned for it except the general one that we live faster than we did a quarter of a century ago. In 1850 the proportion of deaths from heart disease to the total number was 1.42 per cent. In 1855, it had increased to 2 per cent, in 1866 it was over 3 per cent, in 1874 it had jumped to over 4 per cent. It increased more than another 1 per cent in five years from that time and in 1886 it was 6.26 per cent. These percentages are to the total mortality. It is quite a popular notion that excessive use of tobacco is the aggravating cause. That is disproved by the fact that of the total number of deaths from heart disease in 1886, 326 were women against 255 men.” This only shows that tobacco is not a very prominent cause. The true causes are a decline of constitutional stamina, from indoor sedentary life, over exertion, excitement and anxiety and a lack of the calmness and stability produced by the nobler elements of character. A weak, passionate and struggling humanity must suffer from heart disease and from many other diseases. Regular outdoor exercise and a contented unselfish mind are the best prophylactics, and the lily of the valley, (*convallaria majalis*) is the best tonic for the heart, far superior to the digitalis, the sole remedy of the profession formerly. Exercises of the arms and shoulders are especially tonic for the heart.

WOMAN SUFFRAGE. — Some time ago in addressing the grand jury, Chief Justice Green said: "Twelve terms of court, ladies and gentlemen, I have now held in which women have served as grand and petit jurors, and it is certainly a fact beyond dispute that no other twelve terms, so salutary for the restraint of crime, have ever been held in this Territory." For Rev. J. D. Pierce of Seattle says: "Women are more highly respected in Wyoming territory after seventeen years of suffrage, than ever before. Society is not demoralized, but benefitted. The polls are quiet; the laws are enforced."

THE TOPOLOBAMPO COLONY. — Recent news from the colony is quite favorable and contradicts many false reports. 138 colonists were there when Captain Leary called. They have a splendid harbor, fertile soil and delightful climate, and are raising crops successfully.

THE LOVELY SEALS. — The *Chicago Herald* says:

"A man stood in front of a furrier's store contemplating seal garments in the windows.

"I never see a seal coat," he said, "that I am not reminded of a heart-breaking day I passed among the seal killers."

Then he told of joining an expedition, when he was a young man, and going out for the sport of seal killing. They knocked the pretty creatures on the head. The seals are so tame, affectionate, and fearless that when the hunters landed and came among them they crowded round like dogs, making their little friendly bark and fawning upon the murderous hands that proceeded to stretch their bloody corpses upon the beach. The man related how sick at heart he got, how he tried to go away from this massacre of the innocents, and to this day a sealskin coat recalled his wretched experience as a murdering criminal among the seals.

But the woman to whom he told this harrowing tale, went right into the store and bought coats, inquiring particularly if the fur was off young seals. I believe if women heard that the skins were more durable if taken off the poor little beast alive, every mother's daughter would insist on vivisection.

A woman lately returned from Europe, brings a reception gown that must have 200 little brown birds fastening a rose-colored crêpe upon a skirt of white silk. A circlet of these little feathered creatures is for the head.

Certainly the first thought that crosses one's mind at seeing this dress, is one of horror at the slaughter of these poor little creatures that a gown might be trimmed with their bodies. Almost every year some such costume turns up, and it fires the inventive genius of many a silly girl."

THE DIAMOND LUXURY. In eight months of 1887, we have imported in the United States diamonds to the value of \$7,862,377. The mines of South Africa, which are the chief source of supply, have yielded altogether near seven tons of diamonds, worth about \$450,000,000. The business is carried on by ninety companies, and it has been proposed to consolidate them into one. The wealth invested in diamonds shows how much more the holders of wealth have always been interested in ostentation than in the welfare of society. A sincere Christianity would change all this, but where shall we find it? Diamonds are necessary in mining business, but their high price as luxuries is a tax on the miner.

WHITE SLAVES IN NEW YORK. — The New York *Sun* gives an exposition of the condition of working women in New York which it sums up by saying: "This is a free city and the metropolis of a free country, but there are in it from 20,000 to 40,000 women in a state of slavery and misery, the abjectness of which could not be increased were they really bondwomen."

"There are enough needlewomen in New York to practically control the politics of the city had they the right to vote. They are skilled workwomen, most of them, with trades learned by regular apprenticeships in factories or by years of labor in their particular line of work. They are above the average of intelligence and character for workingwomen. They are honest and industrious and moral.

"Yet they live in basements and garrets in the worst slums of the town; they starve and freeze in bare rooms in foul tenements; their children die for lack of nourishment or grow up ignorant [and degraded for lack of education and care. Sunlight they know only as it comes down into narrow court-yards and filters through dirty windows. Fresh air for them is a chill blast laden with the foul odor of rotten sinks in dark hallways. They work longer hours than any other class of work people in the city or in the country, and many of them work Sundays as well as week days.

"But whatever they do, be it the finest of women's wear or the coarsest of men's cheap clothing, whether they make neckties or shirts, fine dress trimmings or cheap underwear, whether they do skilled tailor work on good suits or sew buttons on boy's jackets, the pay is always the same, and that fixed by the one unvarying rule of the necessity of the worker. Not that they are paid up to the full measure of their necessity, for they never are, but life can be kept in a woman and a roof kept over her head for so much, whether she makes fine work or coarse, and the sum that will keep that life and provide that roof is the basis upon which her wages are calculated."

THE CHINESE CALAMITY. A dispatch from London, Jan. 6, '88, describes the flood in China from the overflow of the Hoangho river, which broke down four miles of its embankment and flooded a territory of eight or ten thousand square miles, engulfing about three thousand villages and a population over two millions, of whom few were able to escape, as the flood occurred in the night. The distress and ruin are beyond description.

NICARAGUA CANAL — The *Sun* says, "one of the most important enterprises which it is expected the New Year will see begun in earnest in the northern half of the New World, is the Nicaragua Canal. It is undisputed that this interoceanic waterway is not only feasible, but would pay a high rate of interest upon the cost required. It should long ago, therefore, have been built by private capital, and without efforts to involve the United States Government in needless guarantees and awkward diplomatic complications. It is satisfactory to learn that the year 1888 may see the work of cutting this canal approached in a reasonable way. In such an enterprise it should prove decidedly easier to enlist private capital than in the Panama Canal, which, in the judgment of most competent engineers, will remain unfinished long after steamships are traversing the Lake of Nicaragua on their way from the Atlantic to the Pacific. The completion of this great work will usher in an era of prosperity for the Central American republics and the Mexican provinces of Yucatan and Chiapas, such as they have not known since the Quiché power succumbed to Spanish devastation."

CALIFORNIA — "Better than mines of gold — California coming to the front as the garden of America" is the heading of a column in the *New York World* which shows that California last year yielded \$19,000,000 in gold, but is shipping millions of fruits and green vegetables, even sending beans and potatoes to Boston. The wine crop for 1887 is estimated at 25,000,000 gallons. The fruit and nut crop is estimated at \$15,000,000. The wealth of California has increased largely in the last year, and San Francisco ranks as the third port of entry of the United States.

ELABORATE TEDIOUSNESS.—The American Psychical Research Society, starting in agnostic ignorance of the subject, and especially ignoring all prior investigation and teaching, has made a fair display of its mental obtuseness thus far. Its committee, reporting by Prof. C. S. Minot, has discovered that when about 5,000 figures are drawn at random by about 500 people, many of the figures are similar! Prodigious! If *all* had been different it might have been worth mentioning.

SENTIMENTS OF THE JOURNAL'S READERS. — The correspondence of the Journal elicits many expressions of regret that it is not enlarged, pledges to stand by it and procure additional subscribers and regrets that society generally is not sufficiently enlightened to be interested in its great themes. The language of esteem and eulogy is so abundant, as to show that there are many earnestly seeking the highest truths, as a few quotations will show, as follows:—“To any man with any pretensions to thought it is simply invaluable.—Rev. J. W. A. Glad to see the Journal of Man increase and flourish.—Rev. M. J. S. Thanks for the past and hopes for the future issues.—E. D. It will cast a halo of light over the world.—L. L. S. November No. was worth a year's subscription.—M. D. It is a great comfort to hear the truth so vigorously told and so logically clinched.—D. A. F. It supplies a need I have felt ever since its predecessor in 1856.—J. T. Rely upon me while life lasts, even if enlarged to \$5.—M. W. B. It is a beacon on a high tableland overlooking the world.—D. H., M. D. My only objection to it is there is not enough of it.—W. A. P., M. D. Heart and soul I am with you in your great work.—C. S. I don't see how I can do without it.—A. E. N. The truths which it teaches are of the highest importance to mankind.—M. V. G. I could not do without it, the most advanced magazine of the day.—A. E. B. It is a great help to me.—H. A. A. It is worth \$2 a year in its present form.—A. B. D. It should be enlarged threefold.—L. E. M. Many thanks for what you have done and are doing for poor humanity.—L. B. S. The Journal is just what I need.—M. M. A periodical filled with good things.—G. W. K. I value it above price.—W. R. C. You have the keynote and I bid you God speed.—A. S. C., M. D. Superior to anything I have ever read.—S. D. K. Far ahead of any other paper either conservative or radical with which I am familiar.—A. G. M. I need the food you impart in the Journal, I was a subscriber away back in '40's.—J. P. G. I would not take a dollar for the last No.—W. P. P. I am lost in wonder in contemplating the boundless fields you have brought into view. Your work on Psychometry opens up a field I little dreamed of.—N. P., M. D. Enlarge it to your heart's content, but like other pioneers your monument won't be erected until after you are dead to earth life.—C. D. I feel to thank and bless you for your efforts to elevate and bless mankind.—N. T. B. I am an enthusiastic reader of your Journal.—C. C. M. It is entirely different from all others — something new every time.—C. H. There is more good thought in your Journal than anything else I take.—C. E. K. I value it above any other progressive publication I have ever seen.—S. L. P. I do not know how I can get on without it.—W. K. We regret our limited ability to help forward this the grandest enterprise of this or any age for the redemption of the human race.—J. B. & M. R. S.”

MAJOR J. S. ROLLINS, one of the most eminent citizens of Missouri, and a relative of the editor of this Journal, died at Columbia, Mo., January 9th, in his 76th year. Major Rollins was universally esteemed, and was twice very nearly elected Governor, though in a minority party. His public services in Missouri and at Washington gave him a high rank in patriotic statesmanship.

NOTICE TO READERS.

This number will be sent to all, but
experience in Journalism shows
that a strict

CASH SYSTEM

Is essential to success. Small sums or small obligations are so often postponed or forgotten that it is necessary to make the rule that *payment must precede* the sending of a Journal. If a reader is too indifferent or careless to remit when his Journal is stopped, it is not safe to rely on his patronage. Do not therefore expect to receive another Journal until your remittance has been received. Every subscription is necessary to pay its expenses and the labor of the editor is a gratuity to his readers. Can you not find a liberal person to send his subscription, or at least send the address of some who are interested in progressive science.

MAYO'S ANÆSTHETIC.

The suspension of pain, under dangerous surgical operations, is the greatest triumph of Therapeutic Science in the present century. It came first by mesmeric hypnotism, which was applicable only to a few, and was restricted by the jealous hostility of the old medical profession. Then came the nitrous oxide, introduced by Dr. Wells, of Hartford, and promptly discountenanced by the enlightened (?) medical profession of Boston, and set aside for the next candidate, ether, discovered in the United States also, but far inferior to the nitrous oxide as a safe and pleasant agent. This was largely superseded by chloroform, discovered much earlier by Liebig and others, but introduced as an anæsthetic in 1847, by Professor Simpson. This proved to be the most powerful and dangerous of all. Thus the whole policy of the medical profession was to discourage the safe, and encourage the more dangerous agents. The magnetic sleep, the most perfect of all anæsthetic agents, was expelled from the realm of college authority; ether was substituted for nitrous oxide, and chloroform preferred to ether, until frequent deaths gave warning.

Nitrous oxide, much the safest of the three, has not been the favorite, but has held its ground, especially with dentists. But even nitrous oxide is not perfect. It is not equal to the magnetic sleep, when the latter is practicable, but fortunately it is applicable to all. To perfect the nitrous oxide, making it universally safe and pleasant, Dr. U. K. Mayo, of Boston, has combined it with certain harmless vegetable nervines, which appear to control the fatal tendency which belongs to all anæsthetics when carried too far. The success of Dr. Mayo, in perfecting our best anæsthetic, is amply attested by those who have used it. Dr. Thorndike, than whom Boston had no better surgeon, pronounced it "the safest the world has yet seen." It has been administered to children and to patients in extreme debility. Drs. Frizzell and Williams say they have given it "repeatedly in heart disease, severe lung diseases, Bright's disease, etc., where the patients were so feeble as to require assistance in walking, many of them under medical treatment, and the results have been all that we could ask — no

irritation, suffocation, nor depression. We heartily commend it to all as the anæsthetic of the age." Dr. Morrill, of Boston, administered Mayo's anæsthetic to his wife with delightful results when "her lungs were so badly disorganized, that the administration of ether or gas would be entirely unsafe." The reputation of this anæsthetic is now well established; in fact, it is not only safe and harmless, but has great medical virtue for daily use in many diseases, and is coming into use for such purposes. In a paper before the Georgia State Dental Society, Dr. E. Parsons testified strongly to its superiority. "The nitrous oxide (says Dr. P.) causes the patient when fully under its influence to have very like the appearance of a corpse," but under this new anæsthetic "the patient appears like one in a natural sleep." The language of the press generally has been highly commendatory, and if Dr. Mayo had occupied so conspicuous a rank as Prof. Simpson, of Edinburgh, his new anæsthetic would have been adopted at once in every college of America and Europe.

Mayo's Vegetable Anæsthetic.

A perfectly safe and pleasant substitute for chloroform, ether, nitrous oxide gas, and all other anæsthetics. Discovered by Dr. U. K. Mayo, April, 1883, and since administered by him and others in over 300,000 cases successfully. The youngest child, the most sensitive lady, and those having heart disease, and lung complaint, inhale this vapor with impunity. It stimulates the circulation of the blood and builds up the tissues. Indorsed by the highest authority in the professions, recommended in midwifery and all cases of nervous prostration. Physicians, surgeons, dentists and private families supplied with this vapor, liquified, in cylinders of various capacities. It should be administered the same as Nitrous Oxide, but it does not produce headache and nausea as that sometimes does. For further information, pamphlets, testimonials, etc., apply to

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378 Tremont St., Boston, Mass.

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Gentlemen: Your medicines are used to quite an extent by many of my friends, and they give the best of satisfaction in all cases. Yours truly, ALVIN SQUIRES.

In the great trial before the bar of public opinion, the Scientific Remedies of Dr. R. C. Flower stand peerless and alone. They cure when physicians and all popular remedies are powerless. They are the fruit of scientific study, exhaustive research and great experience.

The above letter, coming from so well-known and reliable a source, speaks volumes; yet it is but one of thousands of similar communications that are pouring in upon us from all directions.

SCIENTIFIC NERVE AND BRAIN PILLS.

Mrs. L. E. STEELE, of Yreka, Siskiyou Co., Cal., says:—"I sent to Chicago for Dr. R. C. Flower's Brain and Nerve Pills; have taken only a portion of a bottle; and feel like a new person already. They have worked like magic on my system. I was unable to do anything when I first commenced taking them; now I can work all day long."

Mrs. M. P. OUTT, No. 177 Shonnard St., Syracuse, N. Y., in writing for Nerve Pills and Liver Sanative, says: "I called on a friend this morning, who wants your medicines. She said 'Mrs. Outt, I want some of the medicine you have taken; I think it has almost raised you from death, and it certainly will help me.' She was so surprised to see me walk into her house. It is a longer distance than I have walked for more than a year. No one but the good Father in heaven knows how I have suffered for two years, and how thankful I am for the benefit I have received from your remedies. I feel that when I first began to take them, I took the first step toward a cure. I cannot express myself any better than to say it was like letting the sun shine on a plant that was dying for its genial rays."

Every bottle of Dr. R. C. FLOWER'S BRAIN AND NERVE PILLS contains one hundred pills. Price, \$1.00. Sent by mail Post Paid. Address,

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For Liver, Stomach, Lung and Kidney Difficulties this Plaster has no Equal.

It removes most speedily ulcers and tumors from the liver and other internal organs, all impurities and inflammation from the kidneys, all bile and ulcerous matter from the stomach, tuberculous and scrofulous matter from the bronchials and lungs. For a weak back, this plaster is a speedy, effective, and permanent cure.

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